

Guru Yoga Practice

FOR REGULAR PRACTICE WITH LITTLE TIME



GURU YOGA

**A Meditation with profound Meaning and
full of Blessings**

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Guru Yoga Practice presents highly valued Buddhist
Meditation Techniques to develop universal knowledge and
Love, to attain Peace and to purify the mind.

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The Four Thoughts that Turn the Mind away from Samsara

- "Not all living beings have the possibility to develop spiritually." (*The precious human life*)
- "Death is certain, the hour is not. Only spiritual practice can help at the time of death!" (*The impermanence of life*)
- "Harmful consequences arise from sensual desires. The profit is imaginary. Experiencing bliss and true happiness is only possible through spiritual practice." (*The distress of worldly life*)
- "There is a cause for suffering. There is a way to deal with it!" (*Cause and Effect*)

(3x)

The causes from which the sufferings of samsara originate are karma and the negative emotions, and the root of those negative emotions is the belief in a self.

Garchen Rinpoche once said "The four thoughts are like rays of light showing us the way. They are therefore more important than the higher exercises."

"Turning away from Samsara" means to open up for what really makes you happy. It`s all about engaging in positive and healthy activities.

This also includes spiritual activities such as chanting mantras, joining a spiritual living class, doing yoga together, and connecting with divine wisdom inside.

Taking Refuge

Taking Refuge is the spiritual practice that is carried out every day. The practice is all about connecting with the "three jewels" on a higher level. The Three Jewels consist of the Buddha, the Dharma and the Sangha.

The word "Jewel" (Tibetan: Kon Chog) means "rare and supreme". The precious source of wisdom is the Three Jewels. The ultimate meaning of Buddha, Dharma and Sangha, is compassion, wisdom, and clarity.

Essential elements of Taking refuge

- 1) Prayer for Refuge
- 2) Making Offerings
- 3) Accumulating Merit and Wisdom
- 4) Dedication of Merit

1 Threefold Refuge

Buddhists take refuge and generate enlightenment mind before teaching, studying, or listening to the Buddha Dharma.

The initial practice helps to create the right motivation and attitude for spiritual progress. It is done by reciting the following verses three times:

"I take refuge until I am enlightened
In the Buddha, the Dharma and the Sangha.
By the positive potential I generate
Through studying and practicing these teachings,
May I attain enlightenment for the benefit of all."

Outer Refuge

The outer Buddhas - the Buddhas of the Three Times
The outer Dharma - Buddha's Teachings; resp. "Teachings of Truth"
The outer Sangha - those who practice the path of Dharma

Inner Refuge

The inner Buddha - spiritual Awareness and Mindfulness
The inner Dharma - enlightened Qualities
(Love and Compassion)
The inner Sangha - enlightened Activities

BENEFITS: Taking Refuge helps to gain liberating knowledge; helps to achieve personal happiness and well-being; helps to develop compassion, love and wisdom.

Other Prayer-Formulars

REFUGE & BODHICITTA PRAYER

To the Buddha, the Dharma and the Sangha. I go for refuge until I am enlightened. By the merits I create by practicing the Dharma
May I attain enlightenment for the benefit of all sentient beings!

INNER REFUGE

I take refuge in the Buddha, the fully enlightened one.
I take refuge in the Dharma, the teachings of the Buddha.
I take refuge in the Sangha, the community that practice Dharma.

Buddham Saranam Gacchami.	I take refuge in the Buddha.
Dhammam Saranam Gacchami.	I take refuge in the Dhamma.
Sangham Saranam Gacchami.	I take refuge in the Sangha.

OUTER REFUGE

- I take Refuge in Spiritual Awareness, the heart essence of Buddha.
- I take Refuge in Compassion, the heart essence of Dharma.
- I take Refuge in Spiritual Friends, the heart essence of Sangha.

2 Making Offerings

Patrul Rinpoche used to tell his disciples, "Always remember to practice making all kinds of offerings." Think as many times as you can: "To Buddha, Dharma and Sangha I make this offering – for the benefit of all sentient beings".

"Offering everything" is also called "being in the world without being attached to it."

Beginners offer a healthy meal and a small prayer every day. Advanced practitioners try to offer everything.

BENEFIT: helps to develop devotion; generates good karma; frees from sinful reactions (attachment);

3 Accumulating Merit and Wisdom

Rinpoche once said, "The Buddhist path, if you put it in a nutshell, is the accumulation of merit and wisdom."

Khenpo Ngawang Pelzang said, "Using Vajrasattva practice to purify negative deeds is not enough. Additional beneficial conditions must be created through the accumulation of merit and wisdom."

The accumulation of merit serves to create the necessary causes to find beneficial circumstances for further spiritual development.

Ways to accumulate merit: prostrations, offerings, prayers and mantras, devotion to teachings, generally the accumulation of positive impressions;

"Every true expression of real love is a way to accumulate merit and wisdom!"

MANDALA OFFERINGS

Mandala offering is one of the best methods to accumulate extensive merit in a short time.

Mandala offering is a practice that combines the best of meditation, mantra, purification and offerings in one very powerful action. Many great teachers highly recommend this practice as a daily essential. It purifies negative karma and collects merit not just for ourselves, but for all beings.

Reference: buddhaweekly.com/purify-karma-and-accumulate-merit-with-mandala

THE STUPA – THE SACRED RELIC

The Stupa is a shrine, a sacred relic. It symbolizes the formless body of the Buddha and the essential structure of the universe.

Stupas are also an ancient form of sacred architecture that represent the heart of enlightenment. They are often used as a visual aid for prayer and offerings.

A stupa helps purify negative impressions and accumulate positive impressions. It helps to gain merit and wisdom, which are prerequisites for attaining enlightenment.

4 Dedication of Merit

From the book "Cultivating the Compassionate The Yoga Method of Chenrezig" by Bhikshuni Thubten Chodron:

"Our motivation will determine whether what we do in the rest of the session is Dharma or not Dharma. If we do the practice with the wish for enlightenment, it results in enlightenment. It creates the cause for enlightenment.

If we do the practice with the wish for liberation, it creates the cause for liberation. If we do the same practice with the wish for a good future rebirth, our efforts will ripen in that way.

If we do the practice so that we can feel better now, we will, indeed, feel better, but we won't get any of the other results. The type of result we will experience depends on the motivation with which we create the cause."

Reference: Bhikshuni Thubten Chodron - Cultivating the Compassionate The Yoga Method of Chenrezig. p. 51

Metta-Meditation

Metta meditation is one of the basic meditation practices of Buddhism.

When done regularly, the practice helps to develop the four Brahmaviharas, also known as the "heavenly abiding states" or "immeasurable states of mind".

The term "metta" can be translated as "love", "kindness", and "good-will". Other states are mudita (sympathetic joy), upekkha (equanimity), and karuna (compassion).

"The Four Immeasurables can help you experience a lasting kind of happiness, which is not dependable on external conditions."

LOVING KINDNESS - Wishing others happiness

COMPASSION - Wishing others free from suffering

SYMPATHETIC JOY - Delighting in others' well-being

EQUANIMITY - Regarding all as equals

Reference: www.innerpilgrim.com/blog/buddhism-four-immeasurables

Why Immeasurable?

They are called "immeasurable" because they extend to all sentient beings who are immeasurable, and because we create immeasurable positive energy (Karma) and purify immeasurable negative energy through developing them.

BENEFITS: cultivates patience and tolerance, accumulates merit and wisdom, develops loving-kindness and compassion, purifies our own being

Metta-Meditation Formulas

For daily meditation, the phrasing is important. Here are some popular formulas for regular practice.

METTA-MEDIATION I

May all beings...

... have happiness and the cause of happiness. (love)
... be free from suffering and its causes. (compassion)
... constantly dwell in supreme happiness. (joy)
... remain in boundless equanimity (equanimity)

(3x)

BENEFITS: helps to access powerful states of compassion and love;

METTA-MEDIATION II

Think as often as possible: "May they be peaceful. May they be happy. May they be free". (*Patrul Rinpoche*)

Benefits: helps to develop compassion for all people; helps to create peace of mind;

METTA-MEDITATION III

In a comfortable posture repeat the following phrase several times.

Inhale: "I wish you love..."

Exhale: "...and peace."

(5-10 Minutes)

METTA MEDITATION FROM THE PALI CANON

He dwells... with a mind of friendliness...he dwells having suffused the whole world everywhere, in every way, with a mind of friendliness that is far-reaching, wide-spread, immeasurable, without enmity, without malevolence.

He dwells...with a mind of compassion...sympathetic joy...equanimity...that is far-reaching, wide-spread, immeasurable, without enmity, without malevolence.

He comprehends: "There is this, there is a low, there is the excellent,
there is a greater freedom from perceptions."

Reference: Buddha Middle Length Sayings; Part 1 - Chapt. 4; Discourse on the Simile of the Cloth; P. 75

Developing the Spirit of Enlightenment

1 The Importance Of Others

- **ALL ARE ONE - MEDITATION**

"They gave birth to me. They cared for me. They done a lot of good things because of me. All beings have been my mothers since beginningless time."

"May they be happy. May they live in peace. May they live with ease".

(3x)

BENEFITS: helps to develop loving kindness for oneself and others;

The 3 Stages of Meditation

1) Recognizing Countless Mothers

2) Recognizing Kindness

3) Arousing the Spirit of Enlightenment

1 Recognizing Countless Mothers

- **MEDITATION ABOUT INFINITE PAST LIVES**

Meditation-Guide from Pabongka Rinpoche

Your awareness of today is the result of the awareness you had yesterday. This year's awareness came from the awareness you had the year before.

Continue to go back, all the way to the moment of conception, and think the mind of the newborn baby came from the mind which was in the womb of the mother.

And if you go back in this way, you will not be able to find a beginning. You cannot find a moment which you can point to as the beginning of the mind and say, "The mind began there."

This is because any moment of mind would need a preceding moment in order to be generated. In this way you will find that the mind is beginningless. There is no single moment of mind which you can point to as being the first...

So if you think very carefully about these points, you will realize that not only have you had countless rebirths, you have also had countless mothers.

Reference: Pabongka Rinpoche. The Key that Unlocks the Door to the Noble Path

- **MEDITATION ABOUT THE BEGINNINGLESS MIND**

Meditation-Guide from drjameshenley.us

"Mind is beginningless because it is mind."

Mind is not made out of matter like the body. It is the continuity of clarity and knowing, which arises out of its previous moment and is dependent on its object of knowledge. The mind has always been clear and knowing and always will be. At the moment our knowing is limited, but it can become limitless...

When you bring back your memory of the mind to the point of birth there are only three choices from where the mind could arise.

Either the mind comes from the parents' minds, which is not possible since one can not receive a piece of someone else's mind.

Or it pops into existence without a cause, which is also not possible, since an impermanent phenomenon has to have a previous cause.

Therefore, mind arises out of its own previous continuity in accordance with the law of cause and effect.

Reference: drjameshenley.us/meditation-guide/beginningless-mind.html

2 Recognizing Kindness

- ***Contemplation from Ven. Pabongka Rinpoche***

She began her hardships for me while I was still in her womb For nine months and ten days she carried me in her womb She did her best to protect me from any hurt. She did her best to get me any good. The kindness she has shown me is truly without measure.

- ***Contemplation from teachingsfromtibet.com***

She took care of you while you were in her womb...
She fed you, bathed you, dressed you in soft clothing...
She took you here and there to make you happy...
she would help you stand up and take your first step...
She treated you as if you were a priceless jewel...

Reference: teachingsfromtibet.com/2017/06/05/the-seven-point-cause-and-effect-instruction/

3 Metta-Meditation

- ***Arousing the Spirit of Enlightenment***

"May they be well. May they be peaceful. May they be free."

"May they be happy. May they be well. May they be safe."

"May they be peaceful and at ease."

2 Exchanging Self And Others

The way to do this is by thinking that you and all other beings are exactly the same in wanting to be happy and free from suffering.

You need to think over and over again about the fact that there is not the slightest difference between yourself and others in terms of wanting to be happy and wanting to be free from suffering. In this regard, you and others are exactly the same.

Disadvantages of self-cherishing

(Overcoming selfishness and egoism)

- 1) Makes us act in ways that harm others.
- 2) Causes us to act in ways we later regret and is the root of self-disgust.
- 3) Makes us overly sensitive and easily offended.
- 4) Is the basis for all fear.
- 5) Breeds dissatisfaction. ...
- 6) Underlies all conflict between individuals, small groups, and nations.

Advantages of cherishing others

- 1) When we cherish others, they are happy
- 2) Kindness is contagious
- 3) Every human being is of infinite value
- 4) One person can make a big difference
- 5) Our attitude towards others affects our happiness
- 6) Cherishing others creates good karma and benefits us
- 7) Harmonious relationships
- 8) Changing our mind changes the results

Exchanging Oneself with Others

Realizing this, you now begin to train your mind in exchanging the thought which cherishes oneself and disregards others for the thought which cherishes others and ignores yourself...

The mind training includes contemplating on the advantages and disadvantages of cherishing and applying the Practice of Tonglen.

Reference:

teachingsfromtibet.com/2017/06/05/exchanging-oneself-and-others/

Tonglen-Pratice

Visualize taking in the pain of others with every in-breath and sending out all the luck in the world on the out-breath.

Inhale: "I remove all suffering from all beings."

Exhale: "Now I have removed all their suffering and they are happy and free."

(collected a large number)

BENEFITS: The practice offers a high therapeutic value for personal selfcare. The Tonglen is considered to be an essential part in Tibetan Buddhism Tradition.

The venerable Patrul Rinpoche said, "...this practice purifies negative deeds and creates an immense accumulation of merits and wisdom."

Lama Yeshe said, "The practice of Tonglen is the quickest way to generate Bodhicitta and to achieve Enlightenment."

Transforming Emotions

What is an emotion? Emotion is a mental state, a reaction and a driving force. Emotion is energy in motion.

Negative emotions are also called „mental poisons“ because they prevent the development of wisdom. These disturbed mental states are considered to be the cause of inappropriate actions.

FROM THE DHAMMAPADA:

Mind preceds all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox.

Mind preceds all mental states. Mind is their chief; they are all mind -wrought. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.
(*Dhammapada. 1.1-2*)

Note: One of the most important principles is, "Mind preceds all things".
In other words "Everything is state-dependent".

With the help of the five wisdom Buddhas, the five mental poisons can also be dissolved and transformed through special mantras and visualization.

The basic form of Dharma practice is balancing through opposites.

Buddha	Mental Poison	Counter-Agent
Vairocana	Ignorance and Deception (Craving)	Thoughts about Impermanence
Amoghasiddhi	Envy and Jealousy	Compassionate Joy
Amitabha	Greed	Charity
Ratnasambhava	Pride	Facing Mistakes and Errors
Akshobhya	Wrath and Anger	Love and compassion

Meditation on Patience and Tolerance

RECOGNIZE SUFFERING

Gesche Rabten recommends, "When anger, greed, and hate or delusion arises in others or in you dedicate this suffering to the benefit of all sentient beings. Dedication can be done by thinking to yourself,

"May this suffering be enough to free everyone else from similar conditions."

Reference: Gesche Rabten. The Treasure of Dharma

WHO IS THE RECEIVER?

When you have to watch someone becoming abusive or insulting, ask yourself, "Who is the receiver?" Someone has to become the receiver first. What is said must be accepted before someone can respond.

If it is not accepted, if the other person simply remains unaffected, keeps distance, and remains completely uninvolved, what can he do?

Reference: Osho. Consciousness - observing without judging

PATIENCE AND TOLERANCE

When you have to observe negative behavior in others, ask yourself, "How does the other person feel right now?" or, "Would it be nice to act like this too?" and, "What are the downsides if I act in the same way?"

Downsides of bad behavior:

- 1) peaceful living is disturbed,
- 2) inner tension arises,
- 3) one must expect counter-attacks,
- 4) it takes energy
- 5) negative reactions brings bad reputation.

The Phowa Practice

An important practice in Buddhism is the Phowa practice, the preparation for death. Mantra and visualization are supposed to transfer the consciousness after death to a higher level of consciousness.

Each religion has its own idea for the transfer. The Buddhists visualize the deity Amitabha, the Christians think of Jesus, and the non-believer at best imagines a positive light body charged with energy.

The most important point here is that during the dying process, the consciousness connects with the last thoughts. So this means that the prevailing images, thoughts and inclinations in a person's life influence the development of consciousness after death.

Reference: Lama Dagsay Tulku. Practice Book of Tibetan Meditation

Guru Yoga

Guru yoga is the practice to merge the practitioners mind with the mind of the master.

WHO IS THE TRUE MASTER?

The true master is the formless, fundamental nature of mind, the primordial awareness of the base of everything...

The Guru is the embodiment of all the masters...of all the teachers...of all the deities...The Guru serves as a representation of all the teachers from whom we receive lessons and teachings.

Reference: Tenzin Wangyal Rinpoche. The Tibetan Yogas of Dream and Sleep. P. 101

...what we're actually doing is projecting Chenrezig outside of ourselves—projecting our own potential and good qualities outside of ourselves—and then making requests to our own Buddha-nature, our own potential.

Reference: Bhikshuni Thubten Chodron - Cultivating the Compassionate The Yoga Method of Chenrezig. P. 67

Dieties are in ourselves. They are not something apart from us. We are one with all that is, in every state of sentient existence, from the lowest worlds of suffering to the highest states of bliss and Perfect Enlightenment.

Reference: W. Y. Evans-Wentz. The Tibetan Book Of The Dead. P. 192

...all meditational deities (yidams) are emanations of enlightenment, not one of them is without blessing - the power to aid and benefit beings.

Reference: Kalu Rinpoche. Dharma that illuminates all. P. 9

"All the buddhas are one within the expanse of primordial wisdom". You should supplicate which ever deity you personally trust and have faith in.

Reference: garchen rinpoche on milareparetreat.org

BENEFITS OF GURU YOGA

The Guru helps to...

- open up for spiritual masters and teachers
- develop devotion and spiritual awareness
- attract teachers and similar people
- focus on spiritual development
- shape and transform the personality
- overcome adversity

The guru is the spiritual impulse. Guru-Yoga helps to develop the guru master inside. The practice leads to a path of personal development and spiritual progress.

Lama Yeshe once said, "Guru Yoga is the experience of emptiness. And the experience of emptiness is the experience of pure awareness. And pure awareness is the true nature of the mind."

Vajrasattva-Practice

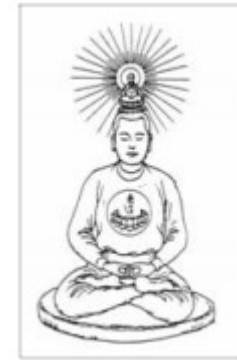
(Practice of Purification)

THE FOUR POWERS

The Vajrasattva Practice helps to establish the following four powers:

- 1 THE POWER OF SUPPORT - the support is provided by taking refuge in Vajrasattva
- 2 THE POWER OF REGRET – generating regret not guilt; the feeling of regret helps to distract the mind from ill-will and wrong doing
- 3 THE POWER OF RESOLUTION - engaging in remedial action, such as Dharma Practice
- 4 THE POWER OF ANTIDOTES - practicing the Vajrasattva Sadhana to purify negative karma

SHORT VAJRASATTVA MEDITATION



- ***TAKING REFUGE AND GENERATING BODHICITTA***

Until Enlightenment I go for refuge to the Buddha, Dharma, and Sangha. I dedicate this practice to the benefit of all sentient beings.

- ***REMEMBERING IMPERMANENCE AND DEATH***

"Many people my age or younger have died. It's a miracle that I'm still alive. I still have this incredible opportunity to practice Dharma now."

- ***VAJRASATTVA VISUALIZATION***

Above my head, seated upon a lotus is Vajrasattva. He holds a vajra and a bell. He represents all-embracing wisdom and boundless compassion. He is the heart essence of the Buddhas of all time.

- **VERSE OF REPENTANCE**

Oh Vajrasattva, I confess all my negative actions accumulated since beginningless time. Have compassion on me! Right away, at this very moment, please cleanse and purify me of all my negative actions and obscurations, so that not a single one remains!

- **MANTRA RECITATION** - 100 syllable Mantra (3x)
- **CLEAR LIGHT BODY VISUALIZATION**

Through this one-pointed prayer, light radiates from the body of the sublime one, purifying negative karma, impure appearances, and the deluded mind.

Reference: Patrul Rinpoche. The Words of my Perfect Teacher. P. 265-270

ABOUT GURU-VISUALIZATION

Never underestimate your imagination! Imagination can transform the body. Identification shapes the instinct. It is a powerful tool to change mental, emotional and behavioural habits.

Never underestimate the power of imagination! Visual imagery is one of the most natural methods of learning. It affects physical patterns and shapes the instinct. Mental imagery is the foundation for any kind of development.

VAJRASATTVA AWARENESS MEDITATION

CHI WOR LA MA DOR SEM JER MED PAI

Above one's head is Varjasattva, inseparable from the Lama.

KU LE DÜD TSII GYÜN BAB DRIB YANG GYUR

From (Vajrasattva's) body, a nectar stream descends, purifying (my) obscurations.

ÖD ZHU DAG NANG DANG DRE RO CHIG GYUR

(Varjasattva) melts into light and becomes mingled in one taste with one's own perception.

(Recite 100 syllable Mantra once and the six syllable Mantra 108 times)

Thus, having gathered Vajrasattva into oneself, remain in Vajrasattva-Awareness.

Reference: Dudjom Prayer Book P. 43

SIX SYLLABLE MANTRA - OM VAJRA-SATTVA HUNG

THE 100 SYLLABLES MANTRA

OM BENZRA SATTVA SA MA YA | MA NU PA LA YA |
BENZRA SATTVA TE NO PA | TISH-TRA DRI DHO
ME BHA WA |

SU TO KHA YO ME BHA WA | SU PO KA YO ME BHA WA |
ANU RAKTO ME BHA WA | SARVA SIDDHI ME TRA YE TSA |

SARVA KARMA SUT SA ME | TSI TAM SHRI YAM KURU
HUNG | HA HA HA HA HO | BHA GA WAN | SARVA
TA THA GA TA |

BENZRA MA ME MUN TSA | BENZRI BHA WA |
MA HA SA MA YA | SATTVA AH |

(3x)

Reference: drukpachoeigon.info/buddha-vajrasattva-prayer

BENEFITS: helps to purify negative karma; helps to set up a better condition that makes it easier to change negative behaviors.

Note: Visualizing Vajrasattva creates an experience of purity and helps to connect with the Spirit of Buddha in a deeper way.

Ven. Patrul Rinpoche said, "Vajrasattva embodies hundreds of Deities. He is called Vajrasattva – the deity of the great secret. There is not one single Yidam-Deity that could not be embodied by him."

Translation:

Oh Vajrasattva, protect the pledge, grant your protection;
Please remain firm in me; Purify all negativities,
Grant me complete satisfaction, Increase the positive
within me,

Be loving towards me, Grant me all the Siddhis,
Show me all the karma activities,
Make my mind good and auspicious Ha Ha Ha Ha Ho

Oh! The Blessed one, who embodies all the Vajra
Tathagatas, Stay with me, Grant me the realization of the
Vajra nature, Oh great pledge being.

Note: Ven. Patrul Rinpoche said, "The 100-syllables-Mantra is the Essence of the Spirits of all Sugatas (Buddhas). It purifies all violations and defilements.

Somewhere else he said, "...the 100-syllables-Mantra is superior to all other Mantras. You have to know that this practice is very important."

Short Chenrezig Sadhana

Practice is done in front of a picture of Chenrezig

- ***TAKING REFUGE AND GENERATING BODHICITTA***

Until Enlightenment I go for refuge to the Buddha, Dharma, and Sangha. May quickly attain enlightenment in order to benefit of all sentient beings.

- ***SEVEN- LIMB PRAYER*** (*The King of Prayers*)

1 Reverently I prostrate with my body, speech, and mind,
2 And present clouds of offering, actual and mentally transformed.
3 I confess all my negative actions accumulated since beginningless time
4 And rejoice in the virtues of all holy and ordinary beings.
5 Please remain until cyclic existence ends
6 And turn the wheel of Dharma for sentient beings.
7 I dedicate all the virtues of myself and others to the great enlightenment.

- ***VISUALIZATION***

Through this one-pointed prayer, light radiates from the body of the sublime one, purifying negative karma, impure appearances, and the deluded mind.

- ***MANTRA RECITATION – Om Mani Padme Hung***
(27, 54, or 108x)

Seven- Limb Prayer Commentary

PROSTRATION - helps to generate respect for others' good qualities.

OFFERING - helps to release clinging; creates delight in giving

CONFESSION - helps to generate the four powers

REJOICING - the antidote to jealousy

ASKING TO BUDDHAS TO REMAIN - the antidote to ignorance

REQUESTING DHARMA-TEACHINGS - the antidote to wrong views

DEDICATION OF MERIT - accumulated merit expands the more we share it

Reference: Bhikshuni Thubten Chodron - Cultivating the Compassionate - The Yoga Method of Chenrezig

THE SHORT PRAYER OF FOUR-ARMED CHENREZIG

JOWO KYONGYI MAGOD KUDHOG KAR

Lord, your body is of purest white, unstained by the slightest fault,

DZOG SANGGYE KYI U-LA GYEN

Your crown is adorned with the perfect Buddha (Amitabha),

THUGJE CHENGYI DROLA ZIG

Gazing upon all beings with eyes of compassion,

CHENREZIG LA CHAKTSAL LO

to you lord chenrezig, the all seeing one, I prostrate!

MANI RECITATION - Om Mani Padme Hung (108x)

DEDICATION OF MERIT

I DEDICATE ALL THE MERIT TO THE
GREAT ENLIGHTENMENT OF ALL SENTIENT BEINGS.

Reference: drukpachoegon.org/avalokiteshvara-prayer

Mantra Practice

The word Mantra is derived from man (mind, consciousness, soul) and tra (to purify or to liberate). Mantra literally means to "Purify the Mind!" or "to Protect the Mind!"

A Sanskrit mantra is for experience and does not have to be understood literally. It opens up a pathway to balance and well-being through sound and vibration.

Sanskrit mantras are energetic sound patterns that stimulate certain areas of the brain and inducing various healing states.

Functions Of A Mantra

1) MIND-SEAL - Where there is one good thought, there is no more room for a second (negative) thought.

2) POSITIVE ENERGY - Positive thoughts produce the feel-good hormone serotonin. This affects the entire body.

3) POWER FOCUS - There are special mantras for each area of life. This allows you to approach an important issue in a relaxed manner and to open up more easily to new insights and perspectives.

4) HIGHER STATES OF CONSCIOUSNESS

From the Glossary of Kalu Rinpoche

Mantra - a creative sound that expresses the deepest essence of things. Mantras are specific combinations of syllables that symbolize the essence of a deity. It is used as a tool for purification and spiritual development.

Reference: Kalu Rinpoche. Gently Whispered.

Essential Mantras

NENBUTSU MANTRA

NAMO AMIDA BUTSU

Note: Purpose of the Mantra-Meditation is to liberate and to build up internal strength. It is said, many monks recite the Mantra the whole day to prevent the mind from drifting away.

Amida is a name of Amitabha, the Buddha of boundless light. The Mantra helps to connect with the Spirit of Buddha.

THE LOTUS MANTRA

NAM MYOHO RENGE KYO

Note: This Mantra belongs to the Three Great Secrets of the Dharma; helps to attain perfect and complete awakening; (Glory to the Dharma of the Lotus Sutra)

THE MANTRA OF GURU RINPOCHE

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

Note: This Mantra contains the essence of all Buddhas and is considered as one of the most powerful Mantras.

CHENREZIG MANTRA

OM MANI PADME HUM

Om mani padme hum is the six-syllabled Sanskrit mantra of Avalokiteshvara, the bodhisattva of compassion.

The first word OM is a sacred syllable in various Indian religions. The word MANI means "jewel", Padme means "lotus" and "liberation", and Hum represents the spirit of enlightenment.

Freely translated: "The precious jewel of enlightenment liberates all beings!"

It is written on huge stones and inscribed on prayer wheels. It is one of the most powerful mantras. It is the mantra of loving kindness and compassion.

Reference: en.wikipedia.org/wiki/Om_mani_padme_hum

"Reciting the mantra helps to quiet the mind and to focus attention in a positive way. This is especially effective when our mind is ruminating with unproductive thoughts or disturbing emotions."

Ven. Thubten Chodron

"The mantra combines the practice of method and wisdom. It helps to transform impure body, speech and mind."

Dalai Lama

Dharani Chants

A Dharani is a Buddhist chant, chants and melodious sounds were believed to have spiritual and healing powers even if the sound cannot be translated.

Some of them contain the essence of the spiritual lesson others embody the experience of a particular state of consciousness.

Reference: en.wikipedia.org/wiki/Dharani

Dharanis are long mantras, which are placed inside sacred statues and stupas. Dharanis are seen as goddesses in themselves.

Reference: rigpawiki.org/index.php?title=Dharani

Major applications of Dharanis include: 1) Purify karmic obstructions; 2) Create good deeds; 3) Attain enlightenment; 4) Increase Wisdom;

POPULAR DHARANIS

1) USNISHA VIJAYA DHARANI – the great Dharani of Liberation

2) NILAKANTHA DHARANI – the Great Compassion Dharani.

3) CUNDI DHARANI – the Great Dharani of Bodhisattva Cundi

4) DAIHI SHIN DHARANI - Sutra of great compassion; chanted regularly in temples and dojos.

5) SHOSAISHU DHARANI - The auspicious Dharani; helps to dissolve mental obscurations.

Reference:
en.wikipedia.org/wiki/Category:Buddhist_mantras

PARITTA DHARANI CHANTS

Paritta Dharanis are protective and healing verses of the Pali literature recommended by the Buddha. The practice of reciting or listening to the paritta suttas began very early in the history of Buddhism.

The recitation of parittas will bring safety, peace and well-being.

3 Main Factors for Efficacy of Paritta are the Power of Truth, the Power of Love, and the Power of Sound.

Popular Paritta Chants:

1) MANGALA PARITTA (for blessing and well-being)

2) METTA SUTTA (for loving-kindness)

3) RATANA SUTTA (for right intuition and good decisions)

Reference: en.wikipedia.org/wiki/Paritta

MANTRA INITIATION

Practitioners must get initiation in order to receive all the benefits of a mantra. Initiation is a ceremony where a spiritual teacher transmits a specific mantra to the student.

Initiation or empowerment awakens the special capacity for primordial wisdom to arise in the mind of the disciple. It is called 'empowerment' because when we receive it, we are empowered to follow a particular spiritual practice, and so come to master its realization.

WAYS OF INITIATION

- 1) Initiation granted by qualified guru or vajra masters...
- 2) Self-Initiation through guidance from tantric scriptures

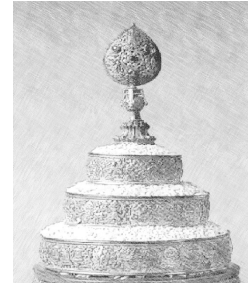
Reference: rigpawiki.org/index.php?title=Empowerment

Note: Mantras are the most important tool for spiritual practice even without initiation. The practice of mantra meditation helps to keep the mind focused and distracts unproductive energies.

Reciting divine names and sacred formulars is practiced in almost all spiritual tradition. Mantra recitation is therefore the most popular way to connect with divine.

Mantras are words in sanskrit. Vedic Sanskrit was considered the Language of the Gods. The sound is important, not the meaning. Meanings are made up in your mind. Sound vibrations always have an effect on consciousness at the mental, emotional and spiritual level.

Buddhist Tools



1 Offering-Mandala-Set



2 Sharipu Stupa



3 Prayer-Wheel



4 Buddhist Altar

Mandala Offering

1) Mandala offering is the most important practice for accumulating merit, in which one symbolically offers the entire universe to the three jewels.

Here is an easy Offering-Practice:

The mandala is gradually filled up with rice or gemstones. Then lift it up above your head and offer it in front of a Stupa or Buddha image - while reciting,

"I am offering the entire Universe and all the beautiful things in the world to the Spirit of the Buddhas of all Times."

- **CLOUDS OFFERING MANTRA** (*repeat three times*)

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /

TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
VAJRE / MAHA VIDYA VAJRE /

MAHA BODHICITTA VAJRE / MAHA BODHI MANDOPA
SAMKRAMANA VAJRE / SARVA KARMA AVARANA VISHO
DHANA VAJRE SVAHA

"May a cloud of nectar offerings rain down on
the Buddhas and Bodhisattvas of all times."

Reference: fpmt.org – clouds offerings mantra 8 benefits

- **THE POWER OF TRUTH** (*repeat three times*)

KONCHOG SUM GYI DENPA DAN

By the power of the truth of the Three Jewels

SANGYE DANG JANGCHUP SEMPA TAMCHE KYI JINGYI

The power of the inspiration of all the Buddhas and
Bodhisattvas,

TSOKNYI YONGSÜ DZOKPE MANGTANG CHENPO DANG

The power of the great might of the completed two
collections,

CHHÖKYI YING NAMPAR DAGCHING

And the power of the intrinsically pure and inconceivable
sphere of reality.

SAMGYI MIKHYABPE TOBKYI DEZHIN DUGYUR CHIK

May these offerings become suchness.

*Reference: Chenrezig Tibetan Buddhist Center of
Connecticut. Prayer-Book-Jan-14.*

2) The Stupa represents "the holy Spirit" of the Buddha. It symbolizes the Buddha and all Dharma-Teachings. It is said, that it`s a great blessing to bow to the Stupa daily.

The Stupa helps to open a little more to the Blessing and the Spiritual Support of Buddha.

3) The Prayer Wheel is another popular Tool for Mantra Meditation. It has a mini scroll of Om Mani Padme Hum script inside the prayer wheel. It`s a great help to purify body, speech and mind.

Recitation of the mantra helps to obtain a single-pointed mind. And the Rotation of the Wheel helps to reinforce the Power of the Mantra and it`s benefits.

4) Ritual goods for prayer and meditation. For starters, a Picture of Buddha and a Prayer Bead is really all it takes.

An advanced altar practice may include the following items:

a Chair as a Shelf, Altar Cloth, THANGKA-Painting, small Bowls for Water and Gemstones, Incense Sticks, Tea-Candles, a Stupa, a Buddha Statue and a Prayer Bead (Mala).

Meditation – Overcoming Sensual Cravings

Dilgo Khyentse once said, "Impulse is the compulsion to take action. This drive arises on the basis of likes and dislikes. The impulse is the real architect of samsara and nirvana. "

The most important task is therefore to develop a positive impulse for spiritual practice.

The fundamental principle of Change

"Replace negative patterns with a powerful alternative."

Methods to change negative patterns

- Focus on Downsides
- Focus on Effect
- Eliminate Trigger
- Challenge Behavior
- Replacement of Negative Patterns

Downsides Of Junk Food

Junk Food can be a risk for health, strains the body, can cause sickness and addiction, impairs digestion.

Food can lower our energy levels and affect well-being and joy of life.

Eating heavy, dense food can leave us feeling heavy and dense.

With food in your stomach, you can not breathe as easily. Food also lowers your blood oxygen.

Unhealthy eating patterns interfere the spiritual practice. In buddhism these patterns are called, "the mara (demonic force) of disturbing emotions and attitudes."

Unhealthy food is harmful to the body and only provokes the desire for more. Junk food binds the spirit to the lower realms.

Good Reasons To Eat Healthy

Feel better. Look better. Live a better Life.

You will feel better. You will sleep better.
You will love better. You will have more energy.
You will feel more balanced. You will breathe easier.
You will have better digestion.
You will have a stronger immune system.

The Most Disgusting Food In The World

*Tasty food once put in your mouth and then
spat out again makes the floor dirty and unclean.
(Shantideva)*

- 1) the food that smells like rotten cheese,
- 2) the unripe food, 3) the mushy food, 4) the bloody food,
- 5) the food eaten by worms, 6) the pet food,
- 7) the spat out food, 8) the excreted food,
- 9) the food from the garbage can,
- 10) the worst smelling food,

Note: Regular affirmation, mental imagery and meditation will help to change conditions. Google: photos of the most disgusting foods in the world.

Focus On Effect

- While eating and drinking, think consciously, "eat, digest, excrete!" or "swallow, drink and urinate"
- During the excretion consciously be aware of what is happening and repeat the same thought again, "eat, digest, excrete!"

Taking Pressure Out Of Life

Taking stressful events out of your life and then engaging more in activities that will give you a healthy emotional lift.

Challenging The Behavior

Stimulate a new way of thinking by taking a new perspective. For example:

"Would you still want it, if you have to sweat for it in the gym?"

"Do you want to dream about it in your sleep at night?"

"Would you still do it if it makes you shit like a world champion?"

Sometimes it just helps to repeat the following reminder several times, "Don't hurt yourself."

Using Mantra, Prayer And Yoga Exercises

Other popular methods to transform negative feelings are

1. Remembering impermanence,

"Life is short. Love is everything!" or

"Everything visible passes away. Only Love remains."

2. Meditation with mantras and prayers and

3. Doing physical exercises such as Seven Tibetan Rites, Eight Brokates, and Makko Ho.

Affirmations

Affirmations are a simple way to build a positive mindset. All it takes is to say the affirmation upon waking up and getting into bed. Say your positive statement slowly and clearly. Repeat 3-5 times, really focusing on the meaning of each word.

"I want to do everything to eat only healthy food!"

An affirmation is a powerful statement that helps to create a positive mindset. You simply state out loud what your goals and intentions are for your life. An affirmation combines your goal with affection and understanding.

Visualize Your Future Self

Find images or pictures that represent your success and then create a visual picture of your future self.

You can use magazines or websites such as Pinterest, stock image sites or image galleries. The images you select should inspire you or evoke positive emotions.

When you can see images, it helps you imagine and believe that the image can happen for you. It becomes more conceivable and it becomes more accessible to you.

Other Methods

1) Stop swallowing unhealthy food. Spit them out.

2) Interrupt the behavior pattern with a defense strategy, e.g. brush your teeth first.

3) Try to make better decisions! Choose the healthy alternative.

4) Drink Water, Especially Before Meals

Note: The right habitual attitude leads to success. It`s all about exploring the power of the mind. Forget about mistakes and failure. Simply be curious without getting attached to the outcome.

Special Insight

Emptiness (Sunyata) is 1) a meditative experience, 2) a way of seeing and 3) the principle about the nature of all things.

Different Aspects of Emptiness

1 EMPTINESS AS TIMELESS AWARENESS

Emptiness is a state of meditation in which thoughts are quiet and the body and mind relax naturally.

In this state there is a certain quality of wakefulness and a special kind of presence in the here and now. It is also called pure consciousness or undistracted awareness. It is the natural state of mind free from thoughts and conceptions.

The natural state is also called Buddha-nature.

Garchen Rinpoche once said:

"You can compare the nature of things with a glass of water filled with dirt. These particles are all of the thoughts and feelings, all the worldly views that come up.

If you just let the water stand still, the dirt particles settles down and it becomes clear again. This clarity of mind is our true nature, untainted and free from attachment."

Reference: H.E. Garchen Rinpoche. Eliminating Ignorance and Making Original Wisdom Shine. P. 48

2 EMPTINESS AS A WAY OF SEEING

Emptiness also means to "observe without judging". Events are perceived with the senses without generating a thought process.

No further thoughts are added to the inner and outer perceptions. The mind remains completely on the physical non-verbal level.

(Sunyata. Wikipedia.com)

3 EMPTINESS AS THE NATURE OF THINGS

All sensual things are temporary and impermanent and arise from conditions.

- **DEPENDENT ARISING**

"To think that things which arise from causes and circumstances are self-caused is called ignorance..."

Reference: Tsongkhapa. The Middle Stairway. p. 468

"To see dependent arising" means to realize that everything that arises in dependence cannot arise by itself... In this way, the so-ness of things is recognized, namely that they did not come into being by their own nature.

Reference: Tsongkhapa. The Middle Stairway. p. 478

Note: Also a human being with all his attributes is created by the interaction of many factors which are not to be found in himself.

This means simply said: "He is doing the best he can!" Or "Things are the way they are, by development!"

This view can help to develop compassion and understanding and to eliminate painful states of mind.

- **IMPERMANENCE**

"All things are impermanent. They arise and they pass away.

To live in harmony with this truth brings great happiness."

The Dalai Lama explains:

The clear view of the nature of things is there to help to remove the cause of suffering. The root cause of suffering is ignorance and negative emotions (kleshas).

Ignorance arises when we hold on to things and events as if they were solid, as if it were something constant and permanent.... The right insight into the nature of reality should help to free oneself from attachment to impermanent things and eventually eliminate it completely.

(Dalai Lama. The Buddhist Way to Happiness. p. 120-121)

Lessons in Emptiness

The Two Truths

For a better understanding of Dharma teachings, a brief introduction to the two truths is helpful.

There is a distinction between absolute truth (finally true) and relative truth (temporarily true).

Relative truth refers to the world of names and forms. It includes all opposite phenomena - ourselves, other beings, material objects, thoughts, emotions, concepts-that make up our lives in this world. These are sometimes called maya, or illusion, because we mistakenly believe they are solid, separate, and independent realities.

Absolute truth is the reality beyond opposites and notions. It is also the true nature of the mind, which is obscured by thoughts and feelings. In Mahayana Buddhism, it can be called emptiness or interdependence.

Thich Nhat Hanh uses the term "interbeing." In Vajrayana Buddhism, absolute reality is also referred to as space, complete openness, or pure energy.

Reference: www.lionsroar.com/what-are-the-two-truths/

1 TEMPORARY AND IMPERMANENT

THE CHARACTERISTIC OF NO-SELF

"But of that which is impermanent, sorrowful, subject to change, can it well be said: this is mine, this is I, this is my self?"

"What do you think Rahula: are forms, sounds, scents, juices, bodily impressions or mind objects impermanent or imperishable?"

"Impermanent, O venerable one."....

"Thus realizing, Rahula, the noble disciple turns away from bodiliness, feeling, perception, mind formations, and consciousness; turning away, he detaches, by detachment he is redeemed..."

THE UNREALITY OF THE SELF

Physicality, perception, mind formations and consciousness are impermanent. But what is impermanent, that is suffering.

And what is suffering, that is not-me. And what is not-me, one has to recognize according to reality with right insight: "This is not mine, this is not me, this is not my self."
Excerpt. Pali Canon. On the First Truth

Note: In Buddhism, the "I" or the "Self" is not only the personality or the ego consciousness. It also means any object that we hold on to as if it were something that really truly exists.

2 EMPTY AND COMPOSED

THE BODY IS NOT THE SELF

When a strong grasping for a concrete self arises, we must look inside and search for this apparent self.

We must look for the self in the body. If we look carefully, we will find many things that are not the self, such as bones, skin, and flesh, to name a few. But we will not find anything that we can point to and say, "That is the Self, that is me."

But if we try, it will become clear very quickly. For example, One may look for his self in a single finger. But if we break that part down into its elements, we will not find anything that we can call the Self. So we can easily see that no part of the body can be the self.

But this does not mean that we do not exist. We exist, but we are not aware of our actual or ultimate mode of existence.

Reference: Gesche Rabten. The Treasure of Dharma. p. 163-164

NOTE: The search for the self may help to weaken and dissolve strong perceptions about oneself or about another person.

THOUGHT STOP: Where is the person in the body? Is it in the hand, in the head, or in the foot? The person cannot be the body because the body does not have the permanent quality we are looking for.

The Exalted One once said, "The elephant that sees his self in the mirror and passes over it as if it were the self of another is wiser than the man who sees his self and thinks, "This is me".

THE FLOWER IS NOT THE FLOWER

For example, if we take a flower and pull off its petals, where do we find the flower? Wherein lies the essence or the inherent nature of this flower? Pulling off all of the petals, we find that there is nothing of the flower left behind.

We search for the flower and we find nothing... But where is the flower? Each petal that we have pulled off is not the flower. All of the petals belong to the flower, but the flower in itself is nothing, only the sum of its parts. It has no independent existence, therefore, it is empty.

So from the standpoint of the Absolute Truth, we say that it is empty. And flower is only a name and a concept imputed to a phenomenon, not something ultimately real. That which we name and conceptualize is called Relative Truth...

Reference: Lopon Tenzin Namdak. Bonpo Dzogchen Teachings. P. 65

THE TABLE IS NOT THE TABLE

Take the example of a table. We see the table and we know what it is. We say that it is really out there. But if we analyze it into its parts, where is the table? Whatever we can point to with our finger, that is not the table itself.

In the same way, my hand, my head and my foot is not me. Reduce the form to elementary particles until you can no longer find an independent existence.

Reference: Lopon Tenzin Namdak. Bonpo Dzogchen Teachings. P. 65

3 CONDITIONAL AND DEPENDENT ARISING

SEEING THE FLOWER

A flower does not have to become empty, it is already empty. When we look deeply, we realize that the flower does not exist by itself. We realize that the flower is formed by forces and elements that are not the flower itself, such as sun, earth, air, and space.

Reference: Thich Nhat Hanh. The Heart of Buddha's Teaching. p. 147

The flower does not arise out of itself. It does not act out of itself. Seeing "non-action in action" means to realize the nature of all things.

Now we've learned that body and mind can not exist independent. But to be empty of an independent self also means to be connected with everything.

And the doctrine of interconnectedness leads us to the realization, "If everything is connected to everything – if nothing could exist outside – then Buddha Nature, pure Energy or God unfolds itself in each and every single atom of creation, in every manifestation of life!"

To make it perfectly clear once again: "Names and form, personal attributes and other specifications are carmic formation! The innermost nature, the true essence of all things is pure and free flowing energy!"

4 THE TRUE NATURE OF MIND

From Kalu Rinpoche. Gently Whispered:

The true nature of mind or consciousness is emptiness, clarity and awareness.

To discover that it is free of all qualities (such as form, color, or place) is to realize that mind is essentially emptiness.

The term emptiness does not mean "nothingness" but refers to arising in dependence on all phenomena. In this sense, all phenomena are said to be empty of any self-caused or independent existence.

From Shamar Rinpoche. Boundless Awakening:

The mind is not "nothing". It is a living experience that is intense and dynamic. The nature of mind is clear, empty, and free.

From Lama Dagsay Tulku. Practice Book of Tibetan Meditation:

The mind is not only in the head, but in the whole body. The mind is what makes the body alive.

With the perception of emptiness, we realize that everything is constantly changing. So it will no longer be possible to have a definite, unchangeable image of anything.

From Garchen Rinpoche. Eliminating Ignorance...

Kyoba Jigten Sumgon once said that the true nature of our mind is like space and thoughts are like clouds. The true nature is constantly present, but we can realize it only when we let go of all thoughts. The true nature of mind is the state of non-thought.

Reference: H.E. Garchen Rinpoche. Eliminating Ignorance and Making Original Wisdom Shine. P. 38

From Ven. Master Lok To. The Prajna Paramita Heart Sutra:

We may believe we see with our eyes, but, actually, it is our seeing nature that sees. A dead body, for example, though having eyes, cannot see, because its seeing nature is no longer there.... Because our seeing nature cannot be traced and cannot be fathomed, we assign to it the term Emptiness, or voidness.

Reference: Buddha.net; Translation by Ven. Master Lok To. Buddhism ebook - The Prajna Paramita Heart Sutra. P. 75.

From Gehlek Rimpoche - GOM a course in Meditation:

The absolute nature of emptiness is compassion;
The absolute nature of compassion is emptiness.

Reference: Gehlek Rimpoche - GOM a course in Meditation based on Tsongkhapa's Lamrim. P. 162

From Jetsunma Tenzin Palmo. Into the Heart of Life:

The true nature of mind is beginningless and endless and it has no center and no circumference. It is a boundless interconnection with all beings. It cannot be seen; it cannot be thought about conceptually. But it certainly can be experienced and realized. It is the mind of a buddha.

From Tenzin Wangyal Rinpoche. Awakening the luminous mind:

True nature is, according to the teachings, the open and clear space of being. This is the nature of your true identity: open and clear.

This nature is often referred to as the natural mind...The awareness of openness is the source of all healing as well as the source of creativity, joy, love, compassion, and all other positive qualities.

Reference: Tenzin Wangyal Rinpoche. Awakening the luminous mind. P. Xii (Introduction)

Meditation on Emptiness

The ability to distinguish between "temporary" and "permanent" is also called "discriminating awareness".

1 No-Self as emptiness

- ***ANALYZING THE PERSON***

Let us consider a fellow human being to whom we attribute certain qualities. This person is also made up of many parts, which form the body and the mind. Is the quality of this person to be found in the body? If so, in which part of the person is this attribute to be found?

Is the attribute to be found in the spirit. If so, in what stage of development of his mind? In his childhood, adolescence or in his adulthood? Where is this trait you want to find? Disillusioned, you find that you can't get an exact idea and the target object loses its meaning.

Reference: Lama Dagsay Tulku. Tibetan Meditation Practice Book. p. 139

- ***IMAGINE THE TRUTH***

Another way is to visualize the enlightened guru above the head of another one. It is a method to go beyond external appearance and realize the true nature within.

We realize they are pure awareness, Buddha-nature, and awakened mind. This method opens the mind and helps us to eliminate harmful conceptions.

- ***ANALYZING SENSUAL OBJECTS***

Let us consider sensual objects that cause disturbing sensations. Let us try to find out which part it is that causes this reaction.

With the fact that all phenomena are composite, we come to the realization that the parts by themselves, do not produce the same reaction. The target object becomes less important.

Reference: Lama Dagsay Tulku. Tibetan Meditation Practice Book. p. 140

2 Connectedness as emptiness

If nothing exists independently, everything is connected. He who hurts others hurts himself too! In other words: "What you think about others affects you too!"

What could be a good reminder to stop critical thinking?
"So Am I", "Time flies by" and "Don't hurt yourself."

3 Impermanence as Emptiness

- **IMPERMANENCE OF SENSE OBJECTS**

All sensible objects are composite, impermanent and change in the flow of time. We cannot point our finger at something and say we can hold on to it permanently. Thus, there is no attribute that can be permanently ascribed to an object.

The realization of impermanence should help to weaken attachment and desire. The view shows us, everything comes into being and passes away and is subject to the law of change.

Rinpoche once said, "To remember daily, even for a moment, that all things are impermanent is invaluable for spiritual development."

- **ONE'S OWN IMPERMANENCE**

In many religions, symbols, phrases and lectures are used to remind that one's own death is unavoidable. (lat. Memento Mori).

Also in Buddhist teachings, the thought of death, is an important tool to develop awareness and presence.

FROM THE PALI CANON

"Quite short is the life of man, limited and fleeting.... Wisely one should realize this, do good, and walk the holy walk; for no one born escapes death." (*Anguttara Nikaya VII.67-84*)

Patrul Rinpoche once said, "If you can choose only one practice, choose meditation on impermanence."

And he said, "Keep saying to yourself, "Today could be the last day of my life." Or "This could be the last act in life." And devote your full attention to spiritual practice and daily matters.

Reference: Patrul Rinpoche. The Words of My Accomplished Teacher

PALI CANON: MEDITATION ON THE ELEMENTS OF EXISTENCE

...an instructed disciple of the pure ones...well trained in the dhamma... regards material shape as: "This is not mine, this am I not, this is not my self;" he regards feelings... perception...habitual tendencies... consciousness as: "This is not mine, this am I not, this is not my self;"

And also he regards whatever is seen, heard, sensed, cognised, reached, looked for, pondered by the mind as: "This is not mine, this am I not, this is not my self;"...

Reference: Buddha Middle Length Sayings; Chapt. 4; Alagaddupama-sutta -Parable of the Water-snake. P. 175

Lesson from the Heart Sutra

Nothing is born, nothing dies...If I burn this piece of paper, will it become nothing? No, it will turn into smoke, into heat and into ashes. The heat spreads throughout the cosmos... The ash that remains will become part of the earth and the smoke will rise and connect with the air element.

This piece of paper was never born and will never die. It can only take on other forms of existence, but we are not able to turn a piece of paper into nothing. This is true for everything, including you, including me. We are not subject to birth and death. This is the SAME statement that we find in the Heart Sutra....

Reference: Understanding with the Heart. Commentaries on the Heart Sutra by Thich Nhat Hanh. P. 38

FROM THE BUDDHA'S TEACHINGS

Here is an excerpt from the Pali Canon in which the Buddha of our time clearly takes a stand on the subject of "life after death."

...Then, Sariputto, the accomplished one remembers some different previous forms of existence, like one life, then two lives, then three, four, five lives (etc.).... I was there, I had that name, I belonged to that family, that was my status, that was my profession, I experienced such joys and sufferings, such was the end of my life;

Reference: Pali Canon.Majjhimanikayo.Mahasihanada Sutta

Enlightenment

Various Definitions of Enlightenment:

*"Enlightenment is the state of understanding."
dictionary.cambridge.org*

DICTIONARY

1. Enlightenment is education that results in understanding

Enlightenment is education or "development of awareness" that leads to a change in thinking and behavior.

Type of E.: education; knowledge acquired by learning and instruction

2. Enlightenment is the beatitude that liberates the mind; characterized by the extinction of desire and suffering and separate consciousness

Satori - (Zen Buddhism) a state of sudden spiritual enlightenment; disenchantment, disillusion; freeing from false belief or illusions;

Synonyms: Nirvana, God Realization; Realization of the Real; Spiritual Realization

Type of E.: beatification, beatitude, blessedness; a state of supreme happiness

What is Enlightenment?

Enlightenment is the experience that body, thoughts and feelings are not the real "Self" and that disturbing feelings are no longer present ("small enlightenment").

Experiencing Buddha`s nature beyond hope, fear, and misconceptions is called full enlightenment.

Reference: buddhismus-schule.de/inhalte/erleuchtung.html

What does Buddhism mean by Enlightenment

Enlightenment is a state of perfect knowledge or wisdom, combined with infinite compassion....

Enlightenment is an understanding of both the relative mode of existence (the way in which things appear to us) and the ultimate mode of existence (the true nature of these same appearances).

This includes our own minds as well as the external world. Such knowledge is the basic antidote to ignorance and suffering.

Reference: www.matthieuricard.org/en/blog/posts/what-does-buddhism-mean-by-enlightenment

Yogapedia about Enlightenment

Enlightenment is a state of awakened understanding. It can be described as the transcendence of suffering and desire in order to obtain spiritual liberation (moksha). To be enlightened is to be freed from the tyranny of the mind and to experience deep spiritual peace, presence and wholeness.

The state of enlightenment is important in Hindu, Buddhist and yogic philosophy. According to the teachings of yoga, enlightenment is the goal of all meditation and yogic practices -- physical, mental or spiritual.

Reference:

www.yogapedia.com/definition/4973/enlightenment

Principles of Enlightenment

According to Russel Gibbs the essential core experience of enlightenment is Oneness, Timelessness, Neutrality and Nonjudgment, and Openness.

Kalu Rinpoche about Enlightenment

This term is used to convey an awareness that, in and of itself, is beyond definition...enlightenment could include any and all of the following qualities: the end of delusion; the clear realization of the true nature of the mind; completion of maha mudra; the union of wisdom and skillful means...

Reference: Kalu Rinpoche. Gently Whispered. Appendix C.

Dharmanet about Enlightenment

Achieving Buddhahood implies achieving certain qualities. Foremost amongst these qualities are the qualities of perfect wisdom or knowledge, great compassion and skill-in-means.

Reference: dharmanet.org/DellaParamitas.htm

Enlightenment consists of merit and wisdom

The Maha-Pari-Nirvana Sutra, which the Shinnyo doctrine is based on, speaks of the two perfections: merit and wisdom.

Joyous giving achieves merit, and selfless (altruistic) practice achieves wisdom. Master Shinjo Ito, founder of Shinnyo-en, taught that enlightenment consists of merit and wisdom perfected through practice.

Letting go of attachments, we can appreciate all things and find the blissful self (true contentment) or an immediate experience of nirvana.

Reference: eu.desertsun.com/story/life/2016/07/01/words-of-faith-july-15-buddhism-service/86622372/

Factors of Enlightenment

From the Maha Cunda Thera Bojjhanga Sutta

Once the Blessed One said, "These seven factors of Enlightenment, Venerable Sir, are well expounded, and are cultivated and fully developed by the Blessed One. They conduce to perfect understanding, to full realization and to Nibbana*."

What are the seven?

1. Mindfulness (*sati*)...
2. Investigation of the Dhamma (*dhammavicaya*)...
3. Will-Power (*padhana*)...
4. Excitement and Joy (*piti*)....
5. Tranquility (*passaddhi*)...
6. Concentration (*samadhi*)...
7. Equanimity (*upekha*)...

...the factors of Enlightenment, Venerable Sir, are well expounded, cultivated and fully developed by the Blessed One. It conduces to perfect understanding, to full realization and to Nibbana.

* *Nibbana (Nirvana) - the goal of the Buddhist path; the extinction of the "three fires", or "three poisons", greed (raga), aversion (dvesha) and ignorance (moha).*

***Hitanukampi sambuddho-yadan-namanu-sasati
Anurodha virodhehi-vip-pamutto Tathagato***

Love and compassion does the Enlightened feel
Towards another when he instructs him The Tathagata is
fully released from attachment and resentment.

Samyutta Nikaya

Meditation

What is Meditation?

Meditation is any practice that helps us focus the mind,
relax the body, and connect with our heart.

We use meditation practices to heal and build energy or life
force, cultivate kindness, and strengthen consciousness.

Meditation is designed to develop inner awareness, to feel
the inner energy and to relax completely in being, to attain
the great silence.

Focused And Open Meditation

1 THE FOCUSED MEDITATION

Focused meditation, also called concentrative meditation, is when your attention is focused on a single object. The focus object can be internal or external, for example:

MANTRA - repeating a word, phrase, sound over and over again

VISUALIZATION - imagining a place; focusing on a goal

BODYPARTS - focusing on a particular area or sensation in the body

CANDLE - looking at a flame to focus the mind

MALA BEADS - counting each breath with beads on a mala

YANTRA AND DEITIES - an image of sacred forms or deities

2 THE OPEN AWARENESS MEDITATION

This style of meditation is also called free observation or non-directed meditation and is the opposite of focused attention.

Instead of focusing on something, attention is like space, wide and open.

All experiences are perceived as they happen, with the goal of not judging or evaluating oneself.

Some of the things observed in this meditation are:

Thoughts

Feelings

Memories

Sounds

Physical sensations

Rather than becoming involved in thoughts or feelings, the practitioner is encouraged to simply witness everything as a spectator without engaging and to be present to everything that is happening.

Reference: pocketmindfulness.com focused-open-meditation

Methods of Meditation

INNER REFUGE MEDITATION

STILLNESS OF THE BODY

Method: Keep your body in a completely motionless position.

The stillness of the body leads to stillness of the mind. In that stillness you can find a natural sense of expansion or spaciousness.

SILENCE OF SPEECH

Listening to the silence within is a powerful way to quiet the mind and to connect with the present moment.

Method: After exhalation, hold your breath for about 3 seconds. While holding, listen and feel how your heart beats.

SPACIOUSNESS OF MIND

Method: Draw attention inward. Close your eyes; look inward. Feel the tension in your body and connect with your breath. Become focused on your breathing and emphasize breathing out.

Reference: Tenzin Rinpoche. Awakening the luminous mind.

MEDITATION FROM THE PALI CANON

1. Breathing in long, one knows, "I breathe in long."
Breathing out long, one knows, "I breathe out long."

2. Breathing in short, one knows, "I breathe in short."
Breathing out short, one knows, "I breathe out short."

3. One trains thus: "I shall breathe in, experiencing the whole body.
I shall breathe out, experiencing the whole body."

4. I shall breathe in, soothing the domain of the body.
I shall breathe out, soothing the composite of the body."

(Anapanasati Sutta - Mindfulness of Breathing) Reference: suttacentral.net/mn118/

Note: Don't try to regulate the breath in any way; simply note the duration of each in- and out-breath.

TIBETAN MEDITATION – Shine and Lagthong

*(Everything comes out of the pure mind
and goes back into the pure mind again.)*

1) FOCUSED MEDITATION - develop peace of mind (tib. shine, skt. samatha); stabilizing the mind by focusing on an object;

FEELING THE BREATH - Observe every partical of breath going in and out through the nostrils.

COUNTING THE BREATH - Use counting to stay focused on the breath. After the out-breath count one, then breath in and out and cout two, and so on up to ten, and then start again at one.

"Feeling the breath", is a very special technique that is also used in anesthesia and physiotherapy. Affirmation for the exercise, "I feel the breath flowing in and out."

2) THE PRACTICE OF INSIGHT (tib. Lagthong; Skt. Vipasyana) exploring the nature of mind;

REALIZING IMPERMANENCE - We observe what happens in the mind as inner and outer impressions arise and pass away.

OBSERVING NATURE OF MIND - experiencing self-awareness that is not affected by moments of perceptions like seeing, hearing, feeling, etc.

BUDDHA-MINDFULNESS

When praying, we should always be aware that a Buddha is not just an ordinary being. A Buddha is free from all defects and defilements, gross and subtle, and complete in all qualities.

Like many other founders of religions, the "fully awakened one" is said to have extraordinary qualities and miraculous deeds.

I highly recommend to view the ritual of Swami Rhambau, "The Fire Yogi Of Tanjavur" online.

Iti pi so Bhagava, araham,
samma-sambuddho, vijja-carana-sampanno,
sugato, lokavidu, anuttaro-purisa-damma-sarathi,
sattha-deva-manussanam, buddho, bhagavati.

Iti pi so bhagava	Thus indeed is the Exalted One (1)
araham,	an accomplished one (2)
samma-sambuddho,	a fully-enlightened one (3)
vijjacarana-sampanno,	endowed with knowledge and good conduct (4)
sugato,	well gone or gone to bliss (5)
lokavidu,	a knower of the world (6)
anuttaro purisa-damma-sarathi,	an unsurpassed leader of persons to be tamed (7)
sattha deva-manussanam,	a teacher of humans and devas (8)
Buddho Bhagavati.	the sublime or exalted (9)

Ref.: 1) *The Gem Set in Gold: Dhamma Chanting, English translation with Pāli and Hindi and*
2) dharma.net.org/coursesM/23/Theravada2.htm

TEN POWERS OF A BUDDHA (*Samma-sam-buddha*)

Only a Buddha has perfect knowledge of

(1) the right or wrong in every situation and its corresponding karmic consequences;

(2) the karmic requitals of every sentient being in the past, present, and future;

(3) all stages of dhyana and samadhi;

(4) the capacity and future attainment of every sentient being;

(5) the desires and inclinations of every sentient being;

(6) the nature and condition of every sentient being;

(7) the consequences of all actions with or without afflictions;

(8) all past lives of every sentient being and their karmic reasons;

(9) all future rebirths of every sentient being and their karmic reasons;

(10) the permanent termination of all afflictions and habits upon attainment of Buddhahood.

Reference: dhammawiki.com/index.php/10_powers_of_a_Tathagata

HIGHER KNOWLEDGE OF A BUDDHA

The six types of higher knowledges (Chalabhinna) are:

- 1. "HIGHER POWERS"** such as walking on water and through walls;
- 2. "DIVINE EAR"**, that is, clairaudience;
- 3. "MIND-PENETRATING KNOWLEDGE"**, that is, telepathy;
- 4. "REMEMBER ONE'S FORMER ABODES"** recalling past lives;
- 5. "DIVINE EYE"**, knowing others' karmic destinations; and,
- 6. "EXTINCTION OF MENTAL INTOXICANTS"**, upon which arahantship follows.

The attainment of these six higher powers is mentioned in a number of discourses, most famously the "Fruits of Contemplative Life Discourse" (Samannaphala Sutta, DN 2)...

Similarly, the three knowledges or wisdoms (tevijja or tivijja) are:

1. "Remember one's former abodes" (pubbenivasanussati);
2. "Divine eye" (dibba-cakkhu); and,
3. "Extinction of mental intoxicants" (asavakkhaya).

The three knowledges are mentioned in numerous discourses including the Maha-Saccaka Sutta (MN 36)...

Reference: en.wikipedia.org/wiki/Abhij%C3%B1%C4%81

EIGHTEEN EXCLUSIVE DHARMAS

The Eighteen Buddhas' Dharmas which are Not Mixed:

- 1) "the tathagata does not have confusion";
- 2) "... does not have noisiness";
- 3) "... does not have forgetfulness";
- 4) "... does not have loss of meditative equipoise";
- 5) "... does not have cognition of distinctness";
- 6) "... does not have non-analytical equanimity";
- 7) "... totally does not have degeneration of motivatedness";
- 8) "... totally does not have degeneration of perseverance";
- 9) "... totally does not have degeneration of mindfulness";
- 10) "... totally does not have degeneration of samadhi";
- 11) "... totally does not have degeneration of prajña";
- 12) "... totally does not have degeneration of complete liberation";
- 13) "... 's every action of the body is preceded by wisdom and followed through with wisdom";
- 14) "... 's every action of speech is preceded by wisdom and followed through by wisdom";
- 15) "... 's every action of mind is preceded by wisdom and followed through by wisdom";

- 16) "... engages in seeing the past through wisdom which is unattached and unobstructed";
17) "... engages in seeing the future through wisdom which is unattached and unobstructed"; and
18) "... engages in seeing the present through wisdom which is unattached and unobstructed".

Reference:

Khenchen. A Guru Yoga that Brings the Darmakaya onto the Path

Websites:

1) chinabuddhismencyclopedia.com/en/index.php/Eighteen_Exclusive_Dharmas

2) rigpawiki.org/index.php?title=Eighteen_unshared_qualities_of_a_buddha

FOUR FEARLESSNESSES

Qualities of a buddha, which are included among the "twenty-one sets of immaculate qualities" of the buddha's dharmakaya.

Four types of confidence possessed by Buddhas and bodhisattvas. The four fearlessnesses of a Buddha are distinct from those of bodhisattvas.

The four fearlessnesses of a Buddha are

- 1) Fearlessness in declaring their own perfect realization.
- 2) Fearlessness in assuring others, "I have all the qualities".
- 3) Fearlessness in assuring others, "These are the paths of the remedies".
- 4) Fearlessness to assure others, "These obstacles can be overcome".

Reference: https://www.rigpawiki.org/index.php?title=Four_fearlessnesses

The four fearlessnesses of the bodhisattva are

- 1) fearlessness in expounding the meaning of Buddhist teachings,
- 2) fearlessness in expounding the teachings according to people`s capacity
- 3) fearlessness in resolving the people's doubts, and
- 4) fearlessness in answering any question.

The term fearlessness derives from the Sanskrit word *vaisharadya*, and here implies dauntless courage and unwavering confidence; it is regarded as one of the virtues of Buddhas and bodhisattvas.

Reference: chinabuddhismencyclopedia.com/en/index.php?title=Four_fearlessnesses

COLORING-MEDITATION

For more than a thousand years, the art of thangka painting has been passed down in Tibet. It is a great art, which conveys important aspects of the Buddhist teachings.

Thangka perform several different functions. Images of deities can be used

- as a teaching tool to incorporate wisdom
- as a medium through which one can offer prayers
- as a visual tool for Mantra-Sessions and Meditation

The Buddhist Vajrayana practitioner uses a thangka image of their yidam, or meditation deity, as a guide, by visualizing "themselves as being that deity, thereby internalizing the Buddha qualities"

Reference: wikipedia.org/wiki/Thangka



(Manjushri)

Manjushri (literally "gentle glory"); the Buddha of wisdom; belongs to the three great Bodhisattvas (enlightened beings);

SYMBOLISM

The flaming sword is the sword of wisdom that cuts down ignorance and separates darkness from light.

The book on the lotus is the Sutra of Supreme Wisdom, the Prajnaparamita Sutra. It represents the attainment of final realization through the inner flowering of supreme wisdom.

The lotus flower is the symbol of purity, enlightenment and renewal.

MANTRA

OM A RA PA TSA NA DHI



(Green Tara)

Tara (literally "green liberator") is an important protective deity in Tibetan Buddhism. She helps to dissolve mental darkness and ignorance.

SYMBOLISM

The five-petaled crown represents the five wisdom Buddhas.

The lotus symbolizes Her freedom from any defilement, just as the lotus rises out of the dirt but the blossom itself is pure and undefiled, so Green Tara arises in the world but is completely undefiled by the world.

MANTRA

OM TARE TUTTARE TURE SOHA



(Vajrasattva)

Vajrasattva (Tib. Dorje Sempa), literally "diamond being"; embodiment of absolute wisdom; symbolizes purity from karmic veils;

SYMBOLISM

Vajra scepter and bell represent compassion and wisdom. Together they symbolize enlightenment and the union of bliss and emptiness.

Vajra (literally "thunderbolt"; or „the indestructible diamond"); the clear essence of reality; also a symbol of love and compassion; the weapon to destroy the five mental poisons (kleshas);

Bell (Ghanta) - symbol of wisdom; the sound of the bell refers to the empty nature of all things; the tool "to awaken the seeds of enlightenment"

MANTRA

OM VAJRA SATTVA HUM

Other Important Buddhist Deities - Mahakala (Great Wrathful One), Vajrapani (Holder of the Vajra; wrathful bodhisattva) and Yama (Deity of Death)



(Padmasambhava)

Padmasambhava (lit. Born from a Lotus), also known as Guru Rinpoche; incarnated as a fully enlightened being, as foretold by Buddha Shakyamuni. Padmasambhava is considered the Second Buddha by the Nyingma school.

SYMBOLISM

Skull Staff (Khatvanga) - with flaming finial above three carved human heads, (fresh, dried and a skull); symbolizes the conquest of the three poisons of lust, hate and delusion;

The staff also represents the three bodies (kayas) of a Buddha:

1) Dharmakaya – Body of Essence; All pervasive; Rain of blessings;

2) Sambhogakaya – Enjoyment-Body; Creative Joy; Delight; Forms of Peace and Power;

3) Nirmanakaya – Transformation Body; Wisdom realised;

The five-pronged vajra scepter - symbolizes the five aspects of the enlightened mind; the five wisdoms;

Skull cup - containing the Ocean of Nectar, the dharma wisdom

Sun and moon on the hat - symbolizing skillful means and wisdom

MANTRA

OM AH HUNG VAJRA GURU PADMA SIDDHI HUM

or

OM AH HUNG BENZA GURU PEMA SIDDHI HUM

Note: The picture comes from the Tse Chok Ling Monastery in Dharamsala, Himachal Pradesh, India.

Wikimedia: Dharamsala-Tse Chok Ling-34-innen-Padmasambhava-gje.jpg

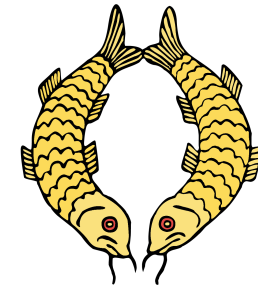
8 Auspicious Symbols

(Ashtamangala)

In Buddhism, these eight symbols represent the offerings made by the gods to Shakyamuni Buddha immediately after he gained enlightenment.



PARASOL
Protection and Certainty



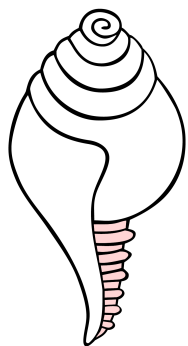
GOLDEN FISH PAIR
Fearlessness in the Ocean of Suffering



TREASURE VASE
Treasure of Liberation



LOTUS-FLOWER
Purity of Body, Mind, and Speech



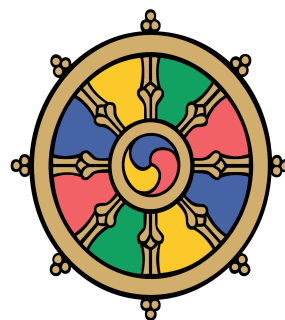
CONCH SHELL
Sound of Dharma-Teachings



ENDLESS KNOT
Endless Wisdom of the
Buddha



BANNER OF VICTORY
Knowledge over Ignorance



DHARMA WHEEL
Wisdom of Enlightenment

Reference: en.wikipedia.org/wiki/Ashtamangala

Last Word



I dedicate this report to all my great masters and to my personal deity. I offer this merit to the great enlightenment of all sentient beings.

First of all, I would like to thank everyone who made this project possible. I am not the author. I just compiled the information from various resources. I want to thank all the experts in this field for their contribution.

The purpose was to extract the essence of the spiritual path. The idea was to present the most powerful tools for spiritual development. Many books were consulted. Here is basically everything we know from the resources available today.

If you have better knowledge about "spiritual growth and development" feel free to let me know. Any esoteric field is welcome.

Sharing is Caring! Feel free to distribute copies of the product to the public.

Wish you all the best

For more Information visit: yoga-for-max.blogspot.com/

ILLUSTRATIONS

Cover – www.pngitem.com/middle/oibbib_free-meditating-buddha-silhouette-clipart-hd-png-download/
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Vajrasattva - lotushouse.weebly.com

Manjushri, Green Tara, Vajrasattva - cleanpng.com

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VARIOUS

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InstantPhotoSketch (photo into pencil sketch)

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Dudjom Prayer Book

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H.E. Garchen Rinpoche. Eliminating Ignorance...
Huangbo Xiyun. Essential Dharma of Mind Transmission.
Jetsunma Tenzin Palmo. Into the Heart of Life

Kalu Rinpoche. Dharma that illuminates all
Kalu Rinpoche. Gently Whispered
Khenpo Ngawang Pelzang. A guide to the words of my perfect teacher.
Khenchen. A Guru Yoga that Brings the Darmakaya onto the Path

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Osho. Consciousness - observing without judging,

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Pabongka Rinpoche. Key that Unlocks the Door to
the Noble Path

Shamar Rinpoche. Boundless Awakening

Tsongkhapa. The Middle Stairway

Tenzin Wangyal Rinpoche. Awakening the luminous mind

Tenzin Wangyal Rinpoche. The Tibetan Yogas of Dream
and Sleep

Thich Nhat Hanh. The Heart of Buddha's Teaching

Thich Nhat Hanh. Understanding with the Heart.
Commentaries...

W. Y. Evans-Wentz. The Tibetan Book Of The Dead

Appendix

Prayer to Padmasambhava
Coloring Pages

DU SUM SANG YE

PRAYER FOR REMOVING OBSTACLES AND FULFILLING WISHES

DU SUM SANG JE GU RU RIN PO CHE
Guru Rinpoche, buddha of the three times,

NGO DRUB KUN DAG DE WA CHEN PÖ ZHAB
Dewa Chenpo, lord of all accomplishments and
great blissfulness,

BAR CHE KUN SEL DU DUL DRAG PO TSAL
Dudul Dragpo, wrathful, mighty subduer of all negativities,
destroyer of all obstacles,

SOL WA DEB SO JIN JI LAB TU SOL
I pray to you. Please bless us

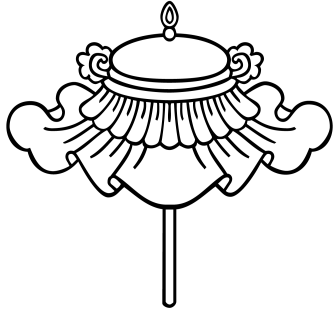
CHI NANG SANG WE BAR CHE ZHI WA DANG
And pacify the outer, inner, and secret obstacles.

SAM PA LHUN JI DRUB PAR JIN JI LOB
Bless us that all our aspirations be spontaneously fulfilled.

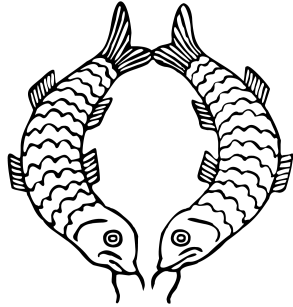
Audio-Sample: [youtube.com/watch?v=5oRC0asSW9I](https://www.youtube.com/watch?v=5oRC0asSW9I)



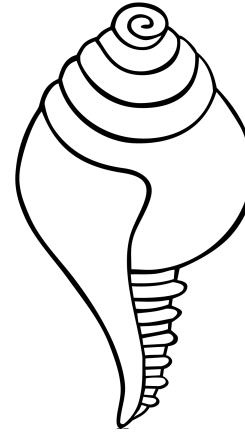




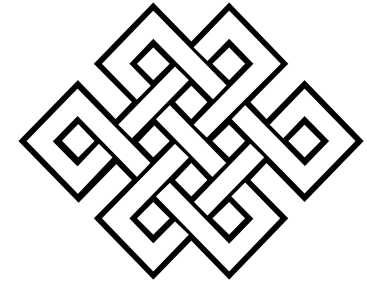
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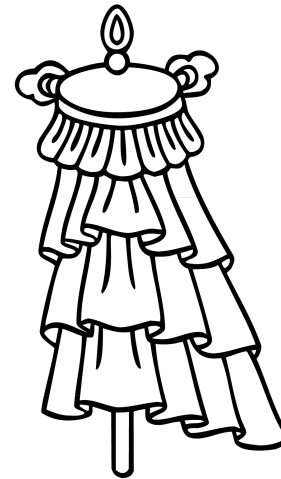
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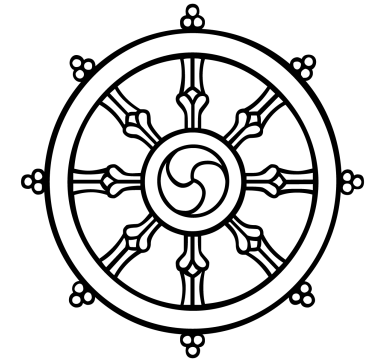
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LOTUS-FLOWER
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